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THE HARKLEAN VERSION  
OF  
THE EPISTLE TO THE HEBREWS

CHAP. XI 28—XIII 25



Bible  
Semitic  
Syriac

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THE EPISTLE TO THE HEBREWS

CHAP. XI. 28—XIII. 25.

*Printed on the occasion of the Eighth International Congress of  
Orientalists held at Stockholm and Christiania, Sept. 1889.*

London: C. J. CLAY AND SONS,  
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,  
AVE MARIA LANE.



Cambridge: DEIGHTON, BELL AND CO.  
Leipzig: F. A. BROCKHAUS.









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Semitic  
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# THE HARKLEAN VERSION

OF

## THE EPISTLE TO THE HEBREWS

CHAP. XI. 28—XIII. 25.

NOW EDITED FOR THE FIRST TIME WITH INTRODUCTION  
AND NOTES ON THIS VERSION OF THE EPISTLE.

BY

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CAMBRIDGE:  
AT THE UNIVERSITY PRESS.

1889

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## ERRATA.

In Chap. XII. 26, *for* **𐤏𐤍𐤔** *read* **𐤏𐤍𐤕**.

Page 8, line 6, *for* ‘Diatesseron’ *read* ‘Diatessaron’.

„ 25, „ 8, *for* ‘and τοιοῦτος’ *read* ‘and τοσοῦτος’.





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## ERRATA.

In chap. xii, 13 for **κικκ** read **κικκ**.  
 A division should be marked between lines 21 and 22 of p. **κ**.





## INTRODUCTION.

IN editing the latter portion of the Harklean or so-called Philoxenian version<sup>a</sup> Prof. White had to rely solely on the Ridley MS. (No. 333, Library of New College, Oxford), which breaks off at the end of verse 27 of the eleventh chap. of the Epistle to the Hebrews. In spite of the large additions which have since been made to the stock of Syriac MSS. in European Libraries, this MS. remained the only authority (if we except certain Lectionaries not yet accurately examined) for the Epistles of St Paul (including the Epistle to the Hebrews)<sup>b</sup>. In 1876, however, the University Library of Cambridge purchased at the sale of the books of the late Jules Mohl a complete copy of the Harklean version<sup>c</sup>, from which I now publish the concluding chapters of the Epistle to the Hebrews. This MS., now classed as Add. 1700, is in oriental binding of red leather and consists of 216 parchment leaves, 9½ inches by 6½, with two columns of 37 to 40 lines on each page. The text is clearly written but without vowels, asterisks, obeli or marginal readings. At the beginning of the volume there are three tables of lessons, one for each of the three Classes under which the books are grouped, viz. :

<sup>a</sup> Actuum Apostolorum et Epistolarum tam Catholicarum quam Paulinarum versio Syriaca Philoxeniana ex Codice MS. Ridleiano in Bibl. Coll. Nov. Oxon. reposito nunc primum edita cum interpretatione et annotationibus Josephi White, S.T.P. Ling. Arab. apud Oxonienses Prof. Tom. i. Actus Apost. et Epist. Cath. Oxonii 1799, Tom. ii. Epist. Paul. Oxonii 1803.

<sup>b</sup> The existence of MSS. where the Hkl. version of the Gospels is followed by the Pesh. of the other books (as in MS. 334, New Coll. Oxford, and Add. 17,124 Brit. Mus.) seems to indicate that there was, even in early times, a difficulty in procuring copies of the Hkl. version of the latter portion of the N. T.

<sup>c</sup> No. 1796, Catalogue de la Bibliothèque Orientale de feu M. J. Mohl, Paris, 1876.

I. The Gospels with the customary subscription, giving the date of their translation in the days of Philoxenus, A.D. 508, and of their recension based on three MSS. (as in the case of the Cod. Angelicus, Vat. 271 and 272, and Add. MS. 1903, Univ. Libr. Cambr.<sup>a</sup>) by Thomas of Harkel at the Enaton of Alexandria A.D. 616. This division concludes with a Diatesseron of the Passion of our Lord<sup>b</sup>.

II. The Acts of the Apostles with the seven Cath. Epistles and a subscription similar to that printed by White. Then follows the unique copy of a Syriac translation of the two epistles of Clement of Rome, which was probably made in the school of Jacob of Edessa.

III. The Epistles of St Paul (ending with the Epistle to the Hebrews). Then follow, as here printed: (1) a subscription referring to an autograph of Pamphilus as the original textual authority for this division, and to two Gk. MSS. as the basis of the present revision; (2) the Colophon which states that the MS. was completed A. Gr. 1481 [A.D. 1170] in the little convent of Mar Šaliba on the holy mountain of Edessa at the expense of Rabban Basil called Bar Michael of Edessa, so that he might have it for study and spiritual meditation and profit both of soul and body. The name of the scribe is Sahda of Edessa.

<sup>a</sup> A copy made by H. Petermann from a MS. dated A. Gr. 1521 (A.D. 1210), who states in his 'Reisen im Orient' (1860), vol. i. p. 127, that the Matrân of the Jacobites in union with the Church of Rome at Damascus lent him this MS. to make a copy, not being allowed to sell it, because a similar MS., about a century earlier, described (in vol. ii. p. 12) as containing the New Test. in the H̱kl. version, had disappeared during the persecution of the Christians at Aleppo, in 1850, having been either burnt or sold to an Englishman. If we consider the great rarity of MSS. of the H̱kl. version containing more than the four Gospels, it seems not improbable that this Aleppo MS. is identical with that which forms the basis of the present publication. This presumption is strengthened by comparing the dates of the two MSS. A.D. 1170 and A.D. 1210. How Professor Mohl became possessed of our MS. is not known, but a suggestion has been made that it was presented to him by a traveller.

<sup>b</sup> Beginning thus: 'But when it was evening (Matt. xxvi. 20) he sat down and the twelve Apostles with him (Luke xxii. 14), and as they were eating' etc. (Matt. xxvi. 21). It differs from that contained in Add. MS. 1903, Univ. Libr. Cambr., which begins with 'Now the feast of unleavened bread drew nigh' etc. (Luke xxii. 1-7).

It is interesting to record here an incident in the history of this MS. about a century after it was written: On fol. 11. r. there is a notice, partially obliterated, the substance of which is repeated on fol. 1. r., to the effect that this MS. after the capture of Cilicia by the Tatars (or Huns) came to Sebaste or Sebastia (Siwâs), the city of the Martyrs<sup>a</sup>, where it was redeemed and set at liberty like a slave by Rabban Daniel bar Hannun who presented it to the Church of Mar Theodorus in that city A. Gr. 1595 (A.D. 1284)<sup>b</sup>.

To give a certain completeness to my work I have printed the Ὑπόθεσις and the Κεφάλαια of Euthalius in Greek and Syriac together with the lessons as rubricated in the text.

I have also collated the Epistle as edited by White with the two existing MSS., and chap. viii. 3 to ix. 10 with a Lectionary in the Brit. Museum.

To this I have appended an extract from a Massoretic MS. of the Brit. Museum bearing on the ܚܝܠ of this Epistle.

The main object of my notes is to determine as accurately as possible the readings attested by this version.

<sup>a</sup> A view of the interior of the monastery of the 40 martyrs at Siwâs is given in *Travels and Researches in Asia Minor etc.*, by W. F. Ainsworth, vol. II. p. 1.

See also: *Missionary Researches in Armenia*, by Eli Smith and H. G. O. Dwight, p. 45.—*Notes from Nineveh*, by J. P. Fletcher, vol. I. p. 103.—*The Nestorians and their rituals*, by G. P. Badger, vol. I. p. 29.—*Asia Minor*, by H. J. van Lennep, vol. II. p. 57.

<sup>b</sup> In a later notice written over the foot of the obliterated col. (fol. 11. r.), Yuhannan called also Stephanos of Beth Severina, bar Yeshua', bar Behnam claims to be possessor of this MS.





## COLLATION OF THE MSS.

OF

THE HARKLEAN VERSION OF THE EPISTLE TO THE  
HEBREWS WITH WHITE'S EDITION.

C=Add. MS. 1700, University Library, Cambridge.

O=No. 333, Library of New College, Oxford.






L=Add. MS. 12,139, British Museum, London (for Chap. VIII. 3—IX. 10).

Wh.=The text as edited by Jos. White.

TITLE.

+ Kule malas. C.

## CHAPTER I.

3.  inserted above line O.  
7.  C Wh.,  O.  
9.  C Wh.,  O.

## CHAPTER II.

1. ԺԵՂԵՍ C Wh., ԺԵՂԵ O.—~~ձԵՂԵ~~ .~~ՅՈՒ~~  
O marg. (given incorrectly by Wh. as ~~ձԵՂԵ~~).
2. ԿԺԱՆԱԺԻՅՈՒ ՔԼՈ O (παρακοή).
3. իԺԻԵՆ C Wh., ռիԺԻԵՆ O.
4. ԿԺԻՆԱԺԼՈ C, ԿԺԻՆԱԺՈ (Յ added above line) O.
5. ԿԺԱԻՆԱԺՈՒ C, ԿԺԱԻՆԱԺՈ O.
7. ԿԻՅԿՈ O, ԿԻՅԿ C (cf. ver. 9).
9. ԿՈՒԿՈ O, յ inserted later in C.

10. **מבאבא** O, **מבאבא** C.  
 13. **אבא אבא** O, **אבא אבא** C.  
 15. **אבאבא** O, **אבאבא** C.

## CHAPTER III.

4. **אבא** O, **אבא** C (as Pesh.).  
 8. **אבאבאבא**, A blank space at end of line is so filled up in O.  
 10. **אבא** C Wh., om. O.  
 15. **אבאבא** C cf. ver. 8, **אבאבא** O.  
 16. **אבאבאבאבא** C (*τίνες γαρ...*), **אבאבאבאבא** (written above the 1st word) O.—**אבאבאבאבא** C O.

## CHAPTER IV.

2. **אבא** C O.  
 3. **אבאבאבא** C.  
 7. **אבאבא** before **אבאבא** O, om. C.  
 14. **אבאבאבאבא** C, **אבאבאבאבא** O.

## CHAPTER V.

4. **אבא** C Wh., **אבא** O.  
 5. **אבא** deleted before **אבאבאבא** O.—**אבאבאבא** (א prefixed pr. m.) O, **אבאבאבא** C.  
 8. **אבאבאבא** C, **אבאבאבאבא** with signs of transposition O.  
 11. **אבאבאבא** marg. **אבאבאבא** O (not **אבאבאבא** as Wh.).  
 12. **אבאבאבאבא** O marg. (not **אבאבאבאבא** as Wh.).—**אבאבאבאבא** C, **אבאבאבאבא** O.  
 14. **אבאבאבאבא** C.



## CHAPTER VI.

2. **כחנינא** C Wh., **כחנינ** O.  
 4. **כחנינ** C, **כחנינ** O.  
 7. **כחנינ** C.  
 8. **כחנינ** C O.  
 11. **כחנינ** O, **כחנינ** C.  
 13. **כחנינ** C, **כחנינ** O (the **נ** seems to have been originally **א**).  
 16. **כחנינ** O.  
 19. **כחנינ** C, Add. MSS. 7183, 12, 178, \* Bar Hebr., † **כחנינ**<sup>7</sup><sub>x</sub> O.—**כחנינ** C, Add. MS. 12, 178, Bar Hebr., **כחנינ** O.—**כחנינ** O, **כחנינ** C.

## CHAPTER VII.

3. **כחנינ** O (ἀπάτωρ, ἀμήτωρ).  
 12. **כחנינ** C.  
 14. **כחנינ** C, **כחנינ** O Wh.  
 17. O on margin, late hand, (sic) **כחנינ**.  
 20. **כחנינ** Wh., **כחנינ** O C (οὐ χωρίς).—**כחנינ** C.  
 22. **כחנינ** C.  
 26. **כחנינ** O (ἄκακος, ἀμίαντος).  
 27. **כחנינ** C.—**כחנינ** O margin.  
 28. **כחנינ** C, om. O, [**כחנינ**] Wh. incorrectly.

\* See below, p. 17.

† Gregorii Abulfaragii Bar Ebhraya in Epistulas Paulinas Annotationes Syriace edidit Maximilianus Loehr. Gottingæ, 1889.

## CHAPTER VIII.

1. אילק C.
3. אילק C (*δωρά τε*), אילק O L.
4. א C O L, א Wh.—אנח אילק (signa transp.) L.
5. אילק L.
6. אילק O L, אילק C.—אילק C L, אילק O.—אילק O L, אילק C.
7. אילק C O, אילק L.
8. אילק (bis) C, אילק (1°) אילק (2°) L.
9. אילק O L, אילק C, אילק Wh.—אילק O, אילק L.
10. אילק C, אילק O L.  
אילק C L.—אילק L.
11. אילק L.—אילק L.

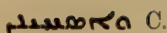
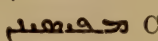
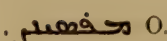
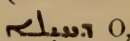
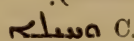




## CHAPTER IX.






1. אילק C O L (*τό τε* was read as *τότε*).
3. אילק C L, אילק אילק O.—  
אילק אילק C O, on margin : אילק אילק O.
4. אילק C O L, אילק Wh.—אילק אילק C L.—  
אילק אילק O L, אילק אילק C.—  
אילק אילק O L, Add. MSS. 7183, 12,178, אילק אילק C, אילק on margin O L.—  
אילק אילק C O, אילק אילק L.—  
אילק אילק C, אילק אילק O L.
5. אילק אילק O L, אילק אילק C.—Om. אילק L.—  
אילק אילק C L, אילק O.
10. Om. אילק L.
12. אילק אילק O, אילק אילק C.

13.  $\text{הַחַיִּים}$  C,  $\text{הַחַיִּים הַחַיִּים}$  O.
15.  $\text{הַחַיִּים הַחַיִּים}$  C.— $\text{הַחַיִּים הַחַיִּים}$  C.
16.  $\text{הַחַיִּים הַחַיִּים}$  O,  $\text{הַחַיִּים הַחַיִּים}$  C.— $\text{הַחַיִּים}$  C O.
17.  $\text{הַחַיִּים הַחַיִּים הַחַיִּים הַחַיִּים}$  C, om. O.—  
 $\text{הַחַיִּים הַחַיִּים הַחַיִּים הַחַיִּים}$  C,  $\text{הַחַיִּים הַחַיִּים הַחַיִּים הַחַיִּים}$  O,  
 $\text{הַחַיִּים הַחַיִּים הַחַיִּים הַחַיִּים}$  Wh.— $\text{הַחַיִּים הַחַיִּים}$  O.
19.  $\text{הַחַיִּים}$  C, cf. Add. MSS. 7183, 12,178, apparently  $\text{הַחַיִּים}$   
 altered to  $\text{הַחַיִּים}$  O.
20.  $\text{הַחַיִּים הַחַיִּים}$  C.— $\text{הַחַיִּים}$  C O.
22.  $\text{הַחַיִּים הַחַיִּים}$  ( $\text{הַחַיִּים}$  deleted) O.
23.  $\text{הַחַיִּים}$  C.— $\text{הַחַיִּים הַחַיִּים}$  C O.
24.  $\text{הַחַיִּים הַחַיִּים}$  C,  $\text{הַחַיִּים הַחַיִּים}$  O.
26.  $\text{הַחַיִּים}$  O,  $\text{הַחַיִּים}$  C.— $\text{הַחַיִּים הַחַיִּים}$  C.—  
 $\text{הַחַיִּים הַחַיִּים}$  C,  $\text{הַחַיִּים}$  O.
28.  $\text{הַחַיִּים}$  C O,  $\text{הַחַיִּים}$  Wh.






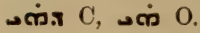




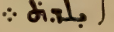
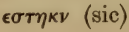
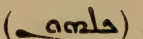






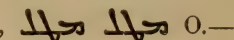

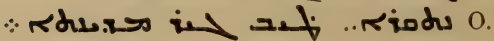

## CHAPTER X.




1.  $\text{הַחַיִּים הַחַיִּים}$  C,  $\text{הַחַיִּים הַחַיִּים}$  O.
6.  $\text{הַחַיִּים}$  O.— $\text{הַחַיִּים הַחַיִּים}$  C,  $\text{הַחַיִּים הַחַיִּים}$  O.
9.  $\text{הַחַיִּים הַחַיִּים}$  C O.
12.  $\text{הַחַיִּים הַחַיִּים הַחַיִּים הַחַיִּים}$  C (with points marking the order  
 of the words as they stand in O).
14.  $\text{הַחַיִּים}$  C,  $\text{הַחַיִּים}$  O.
16.  $\text{הַחַיִּים}$  C.—  
 $\text{הַחַיִּים הַחַיִּים}$  O,  $\text{הַחַיִּים הַחַיִּים}$  C.—  
 $\text{הַחַיִּים}$  C O.
19.  $\text{הַחַיִּים}$  C, om. O.
22.  $\text{הַחַיִּים}$  O,  $\text{הַחַיִּים}$  C.

23.  C.  
 25.  C,  O.  
 27.  O,  C.  
 29.  C.  
 34.  margin  O (a mistake for ). See margin, Acts ii. 45.—




-  C,  O.  
 35.  O,  C.  
 37. Om.  C.

## CHAPTER XI.

6.  C.  
 7.  C Wh., om. O.  
 8.  C, om. O.  Wh. incorrectly.  
 9.  C O.  
 10.  C,  O.  
 11.   }  } O margin (the latter omitted by Wh.).  
      }  (sic)  
 13. ( )  C,  written below the line O.  
 15.  C O (a evanescent in O),  Wh.  
 16.  C,  O.—  
      C,  
      O.  
 20.  O margin.

-   
 24.  C,  , margin M E Γ A C

  
 ΓΕΝΟΜΕΝΟΝ O.

25.  C,  O.  
 26.  O, om. C.



	<u>כְּחִיּוֹן כְּמִצֵּה*</u>
	<u>חֹלֶה אֶת כְּחִיּוֹן</u>
	<u>אֶת אֶתְּחִיּוֹן אֶתְּחִיּוֹן</u>
	<u>כְּחִיּוֹן חֹלֶה</u>
Philem. 2	חֹלֶה אֶתְּחִיּוֹן אֶתְּחִיּוֹן
Hebr. ii. 9	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
vi. 19	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
vii. 23	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
ix. 4	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
ix. 19	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
xi. 37	אֶתְּחִיּוֹן אֶתְּחִיּוֹן
	אֶתְּחִיּוֹן אֶתְּחִיּוֹן

\* From Brit. Mus. Add. MS. 12,178, fol. 216, v. col. 1. Add. MS. 7183, fol. 101, v. col. 2, contains 8 of these passages in an abridged form (all exc. ii. 9 and vii. 23). The variants are xi. 37 אֶתְּחִיּוֹן, xii. 21 אֶתְּחִיּוֹן, xiii. 19 אֶתְּחִיּוֹן; The Commentary of Bar Hebræus contains ii. 9 (beginning with אֶתְּחִיּוֹן, as quoted also in the Com. of Bar Salibi Bod. Or. 560), vi. 19, xi. 37, xii. 8 (omitting אֶתְּחִיּוֹן) and xii. 21 (with the Ethpa. form as in Add. MS. 7183).

- xii. 8      הָיָה. אִיךָ מִלֵּי  
                   כִּשְׁמֵהוּ. הַלֵּל חַיִּים.
- xii. 21      אֲדַבֵּר מִלֵּי הַיָּם
- xiii. 5      הַיָּם הַיָּם הַיָּם. הַיָּם  
                   וְהַיָּם הַיָּם.
- xiii. 19      הַיָּם הַיָּם הַיָּם  
                   הַיָּם. הַיָּם  
                   הַיָּם הַיָּם  
                   הַיָּם הַיָּם.

## NOTES ON THE HARKLEAN VERSION OF THE EPISTLE TO THE HEBREWS.

### TITLE.

Tischendorf has 'syr' ep. Pauli ad Hebr.' This ascription of the authorship to St Paul is merely taken from the Latin title in White's edition. It is not found in White's Syr. title, which is correctly printed from Cod. O, but it now appears in Cod. C.

### CHAPTER I.

3. φέρων τε] **ܦܪܐܬܐ**. Examples of **ܦܪܐ** for τε (where δὲ is not recorded as a variant) are rare. Cf. Acts ix. 29; xv. 4; xxi. 30.

**ܦܬܐ** marg. **ܥܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ** O. Cf. marg. διοικῶν, κυβερνῶν, οἰκονομῶν. Euth. var. lect. ed. Zacag.

δι' αὐτοῦ (αὐτοῦ)] **ܡܠܐ ܕܥܐܠܡܐ**. Cf. Nöld., Syr. Gram. p. 158. It is the usual form in the Hkl. In 2 Cor. i. 19 we have **ܥܐܠܡܐ ܕܥܐܠܡܐ**.

14. In the Hkl. σωτηρία = **ܕܡܝܬܐ** (exc. Jude 3), σωτήρ = **ܕܡܝܬܐ** always.

### CHAPTER II.

1. δέ = **ܕܥܐܠܡܐ** always in Hkl. except Mat. xxvi. 35 and the parallel passage, Mark xiv. 31. Cf. marg. in Luke xxiv. 7. The equivalents in the Pesh. are generally **ܕܡܝܬܐ** and **ܕܡܝܬܐ** but in this epistle **ܕܡܝܬܐ**.

τοῖς ἀκουσθεῖσιν] **ܕܡܝܬܐ ܕܡܝܬܐ**, not, as White, 'ad ea quae audita sunt' but 'to those who have been heard'. **ܕܡܝܬܐ** O marg. Cf. Chrys. 'Μήποτε, φησὶ, παραρρυνόμεν,' τουτέστι, μήποτε ἀπολώμεθα, μὴ ἐκπέσωμεν.

2. Cod. O gives here and in Chap. VII. 3. 26 (cf. the various readings) instances of the accent called ܠܝܡܡܐ (from *ὑφέν*, according to its correct etymology) or ܠܝܡܡܐ (from a fancied derivation of *ὑφέν* from *ὑφαίνω*). See Phillips, A letter by Mar Jacob, Bishop of Edessa, &c., pp. 25, 55, 82, 83, 92. Baethgen, Syr. Gram. des Mar Elias von Tirhan, p. 53. Duval, Gram. Syr. p. 158.

3. *ὁστις* = ܐܢ ܠܡܢ ܐܡܝܢ generally in H<sub>kl</sub>.; sometimes we find the curiously literal translation ܐܢ ܠܡܢ ܐܡܝܢ, e.g. Mat. xxi. 33; Mark viii. 34; Luke xiv. 27, xxiii. 19; Jac. ii. 10.

*ὑπὸ τοῦ κ. ὑπὸ τῶν*, H<sub>kl</sub>, cf. Pesh. In the Syr. of the *Ῑπόθεσις* *ὑπὸ τοῦ κ. διὰ τῶν*.

ܐܝܝܬܐ O and Syr. of the *Ῑπόθεσις*. The erroneous pl. is probably a reminiscence of the Pesh., where there is a pl. subject.

4. *ποικίλος* = ܠܡܢ ܠܡܢ H<sub>kl</sub>. always; = ܠܡܢ ܠܡܢ Pesh. (exc. 1 Pet. iv. 10).

8. *τὰ πάντα*: syr<sup>utr</sup>. ante *ὑποτάξαι* pon.' Tisch. This is incorrect with regard to the H<sub>kl</sub>. which observes the usual order.

10. ܐܢܝܢܐ. The addition of this expression shows that the translator referred *δι' ὃν* to Christ.

### CHAPTER III.

6. We may safely assign the reading *ἐάνπερ* (not *ἐάν*) to the H<sub>kl</sub>, although Tisch. and Treg. have not ventured to do so. For ܐܢ ܠܡܢ is never used in this version for the simple *ἐάν*, whereas it stands for *ἐάνπερ* in Hebr. vi. 3 and for *εἴπερ* in Rom. viii. 9, 17; 1 Cor. xv. 15; 2 Thess. i. 6; 1 Pet. ii. 3.

14. *γεγόναμεν τοῦ Χριστοῦ*, H<sub>kl</sub>.

16. C supplies the correct reading ܠܡܢ (but not the missing negative). In consequence of this emendation ܠܡܢ = *τίνας* (not *τινὲς* as Wh. and Tisch.).

### CHAPTER IV.

2. White's rendering of the H<sub>kl</sub>. 'cum non admisti essent fidei qui audierant' adopted by Tisch. is erroneous. The Syriac is a literal translation of *μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν*.

3. ܡܬܠܝܬܐ with pl. points = *καταβολή*, here and chap. ix. 26; Mat. xiii. 35; Luke xi. 50; John xvii. 24, in Cod. C. Comp.





been sufficiently recognised by Editors. Dr Lee, for instance, has frequently in such cases printed **كقم** for **كقم** (cf. Acts i. 16, ii. 29, 37, vii. 2, xiii. 15, 26, etc.).

14. The fact that White renders **ك كلك** by *certe* is not sufficient reason for claiming the support of the H<sub>kl</sub>. for the reading **ἦ μὴν**, as against **εἰ μὴν** or **εἰ μὴ**. We have the same phrase in the Syr. Hex. for **εἰ μὴν** (with variants) in Ezech. xxxiii. 27, and for **ἦ μὴν** (with variants) in Num. xiv. 35 and Job i. 11.

16. 'Syr<sup>utr</sup>. ἀντιλογ. αὐτ.' Tisch. We cannot, however, always determine the order in cases where **ح** is involved, cf. Tit. iii. 2, H<sub>kl</sub>.

## CHAPTER VII.

11. **Τίς ἔτι χρεία] τίς [+ ἔτι margin] ἦν χρ.** H<sub>kl</sub>. No Greek authority is recorded for **ἦν**, cf. chap. ix. 2, 9 and Luke xxiv. 17. The verb **ἐστί** is regularly translated in the H<sub>kl</sub>. by **ܠܐܢ**, its tenses being eked out by **ܠܐܢܐ**, **ܠܐܢܐܢܐ**. E.g. **ἐστί** = **ܠܐܢܐܢܐ**, **ἦν** = **ܠܐܢܐܢܐܢܐ**, **ἦ** = **ܠܐܢܐܢܐܢܐܢܐ**. Both **ἔσται** and **γενήσεται** = **ܠܐܢܐܢܐܢܐ**, and in the rendering of imperat. and inf. the two verbs also coincide.

17. Both Tisch. and Treg. add the H<sub>kl</sub>. to the authorities for **μαρτυρεῖται**. This passive form however is always represented by a pass. in the H<sub>kl</sub>. The text implied is **μαρτυρεῖ \* αὐτῷ/ γάρ**. For the asterisk we should probably substitute an obelus.

20. In this verse the negative must be restored to the first clause. For **καθ' ὅσον**, instead of **ὅτι ܠܐܢܐܢܐ**, we have **ܠܐܢܐܢܐ**, the common translation of **τοσοῦτο**. **Οἱ μὲν γ. χ. ὀρκωμοσίας**, omitted by homoeot. in O, is now found in C. **Εἰσὶν** is detached from **γεγονότες** (as in ver. 23) and here translated as though it were **ἦσαν**. This last change however is probably not due to a various reading but to the fact that, when Jewish ceremonial is spoken of as still going on, our translator is accustomed to throw it back into the past. Cf. chap. ix. 6, 7, 13, 25, xiii. 11.

22. **καὶ** not expressed in H<sub>kl</sub>.

26. **Ἐπρεπεν** = **ܠܐܢܐܢܐ ܠܐܢܐܢܐ**. In the H<sub>kl</sub>. **ܠܐܢܐܢܐ** is always used in translating **πρέπει**, as **ܠܐܢܐܢܐ** is, with the exception of this verse, in the Pesh.

## CHAPTER VIII.

3. δῶρά τε HĒl. (C).

## CHAPTER IX.

1. In the phrase 'ἵ κῶκ ὁκ = εἶχεν, κῶκ ὁκ is not affected by the gender or number of its subject. Cf. chap. x. 2, xii. 9; Mat. xix. 22; Mark iii. 10, iv. 5, xii. 44, etc. (Mat. xxi. 28 is an exception in ed. Wh. but not in Cod. C.)

'Τότε Arm.' Treg.; add HĒl.

2. HĒl. literally = ἐν ἡ ἡν ἡ λυχ.

4. **κῶκ ὁκ.** The classical construction of the relative, a variation of the more usual form, **ὁκ ὁκ** ver. 2. In 1 Cor. viii. 6 both forms occur. See T. Skat Rörðam, Libri Judicum et Ruth sec. vers. Syr. Hex., p. 31.

9. HĒl. prob. καθ' ὃν referring to καιρὸν (but the reference to σκηνῆς is grammatically possible).

28. **κῶκ** C O. This correction does away with the form **κῶκ** (Wh.), a pl. which, according to grammarians, does not exist.

## CHAPTER X.

1. αἰς C, om. O—αἰ οὐδ. δύνανται C O.

2. ἐπεὶ [οὐκ] ἄν ἐπαύσαντο = **αὐτοὶ οὐκ ἐπαύσαντο** **κα.** The difficulty of accounting for this translation may be measured by the fact that Tisch. cites the HĒl. for the omission, and Treg. for the insertion of the negative. The former seems to me correct, since **κα** **κα** is the regular equivalent for ἐπεὶ = alioquin. There seems to be some corruption in the next word (possibly of a construction similar to that in Mat. xi. 23 HĒl.).

7. ὁ Θεός at the end of the verse HĒl.

12. οὗτος δέ—ἐν δεξιᾷ HĒl.

16. διάνοιαν according to both MSS. as in viii. 10.

## CHAPTER XI.

11. Σάρρα + στεῖρα οὐσα HĒl.

13. **αὐτοὶ** may stand for either κομισάμενοι or λαβόντες but not for the third variant προσδεξάμενοι.

14. πατὴρ = **ⲕⲓⲑⲏⲕ** with a possessive pronoun; in one passage (Mark vi. 1) an etymological translation is attempted, **ⲕⲓⲑⲏⲕ ⲁⲙⲟⲩⲛⲏⲕⲁ**.

15. ἐμνημόνεον **Ⲭⲕⲓ**.

19. The **Ⲭⲕⲓ** has **δύναται** (**ⲕⲏⲥ**), not **δυνατός** (**ⲕⲏⲥⲟⲥ**)—**καὶ** before **ἐν παρ.** is not expressed.

20. **πισ. περὶ τῶν μελ.** **Ⲭⲕⲓ**.

26. The authority of the **Ⲭⲕⲓ** should be transferred from **τῶν Αἰγύπτου** (Tisch. Treg.) to **τῶν ἐν Αἰγύπτῳ**.

29. **διέβησαν + οἱ υἱοὶ Ἰσραὴλ** (cf. Ex. xiv. 22, 29)—**διὰ ξηρᾶς γῆς—κατεπόθησαν** **Ⲭⲕⲓ**.

31. **ἡ ἐπιλεγόμενη πόρνη** **Ⲭⲕⲓ**, and so our MS. in the Epist. of Clem. Rom. § xii. supported by the Constantinople MS.

**εἰρήνη** = **ⲕⲏⲥ** always in **Ⲭⲕⲓ**.; = **ⲕⲏⲥ** generally in Pesh. (but translated **ⲕⲏⲥ** in Pesh. of Mat. x. 34; Luc. xi. 21, xii. 51; Acts xii. 20, xxiv. 3; Eph. ii. 14, 15; Jac. iii. 18; cf. Acts vii. 26; Col. i. 20). **ⲕⲏⲥ** is also the rendering in the four disputed Cath. Epistles now printed with the Pesh., and in the Fragments of Isaiah published by Ceriani from Add. MS. 17,106, Brit. Mus., and assigned by him to the Philox. version (Mon. sacra et prof. v. 1).

32. **καὶ τί]** **καὶ** is not expressed in **Ⲭⲕⲓ**, nor in Pesh.—**γάρ με—Βαράκ τε** (or **καὶ Βαρ.**) **καὶ Σαμ. καὶ Ἰεφ. Δα. τε** **Ⲭⲕⲓ**.

**τῶν ἄλλων προφητῶν** = **ⲕⲏⲥⲁ ⲕⲏⲥⲁ** **Ⲭⲕⲓ**, and so the Pesh. (cf. 1 Cor. xiv. 29, Pesh.). But elsewhere in the **Ⲭⲕⲓ**, **οἱ λοιποὶ** and not **οἱ ἄλλοι** (**ⲕⲏⲥⲁ ⲕⲏⲥⲁ**) is rendered by **ⲁⲓ ⲕⲏⲥ** or **ⲕⲏⲥⲁ** (**ⲕⲏⲥⲁ**).

34. **στόματα]** **ⲕⲏⲥⲁ** is without the pl. points both in the **Ⲭⲕⲓ** and Pesh., cf. *aciem* Vulg.

35. **γυναῖκες** **Ⲭⲕⲓ**.

**ἐτυμπανίσθησαν]** Translated by **ⲁⲩⲧⲏⲥⲁ**. Cf. **τυμπανίζεται, πλήσσεται, ἐκδέρεται, ἰσχυρῶς τύπτεται**, Hesychius; **τυμπανίζεται, ξύλω πλήσσεται, ἐκδέρεται, καὶ κρέματα**, Suidas. These extracts throw some light on the **Ⲭⲕⲓ** rendering.

37. **ἐπειράσθησαν, ἐπρίσθησαν** **Ⲭⲕⲓ**.

38. **ⲕⲏⲥ ⲕⲏⲥⲁ** (Cod.), these words should be transposed.—



probably ἐν ἐρημίαις HĶl. ('ב being repeated before each of the following nouns, as in the Pesh.).

39. ܠܡܢܐ (Cod.), we must read ܠܡܢܐ as in the Pesh.—τὴν ἐπαγγελίαν HĶl.

40. περὶ ἡμῶν κρεῖττόν τι HĶl.

## CHAPTER XII.

1. τοσοῦτον. ܠܡܢܐ ܡܢܐ. It would have been a convenient practice to translate τοιοῦτος by ܠܡܢܐ ܡܢܐ and τοιοῦτος by ܡܢܐ ܠܡܢܐ, but there are several other instances of the correspondence which is found here (e.g. Mat. viii. 10, xv. 33; Joh. vi. 9, xii. 37; Acts v. 8; and also Apoc. xviii. 17).—τρέχωμεν HĶl.

2. σταυρὸς = ܡܠܚܒܐ HĶl. always; = ܡܠܚܒܐ Pesh. generally; but in this passage, in Mark x. 21 and Luke xiv. 27 the Pesh. has ܡܠܚܒܐ.

3. εἰς αὐτόν, (or ἐαυτὶν) HĶl.

7. εἰς παιδίαν ὑπομένετε (imperat.).

τίς γάρ ἐστιν HĶl.

8. νόθοι = ܡܠܚܒܐ, Arab. ܡܠܚܒܐ. So Darius Nothus = ܡܠܚܒܐ.

ܡܠܚܒܐ, cf. Payne Smith, Thes. Syr.

νόθοι ἔστε καὶ οὐχ υἱοὶ HĶl.

9. δὲ not added HĶl.

11. πᾶσα δὲ HĶl.

πρὸς μὲν τὸ παρόν. Translated freely by HĶl. as if it were πρὸς μὲν τὸν καιρὸν τὸν παρόντα.

15. δι' αὐτῆς HĶl.

18. ὄρει ψηλαφωμένῳ.

καὶ γνώφῳ καὶ σκότῳ, or ζόφῳ HĶl. (The Pesh. seems to have the order of the LXX. in Ex. x. 22; Deut. iv. 11, v. 22 (hebr. 19), καὶ σκ. καὶ γν.).

θύελλα is rendered in HĶl. by ܡܠܚܒܐ, which has the sense of the original word ܡܠܚܒܐ Deut. v. 19, (in the Pesh. by ܡܠܚܒܐ, as in Bar-Hebr., ed. Urm. and N. York, not ܡܠܚܒܐ as Lee and earlier Editors).



20. *θιγγάνειν* is here rendered by **𐌲𐌶𐌳** (the constant rendering of *ἄπτεσθαι* except in Mark iii. 10) and not by **𐌶𐌳𐌶** as in the two other instances of its occurrence.—*λιθοβ.* without addition HĶĶl.

21. *Μωσῆς γὰρ* HĶĶl.

22. *καὶ πόλει* HĶĶl.

23. *πανηγύρει* is construed with the preceding words.—*ἀπογεγρ.* *ἐν οὐρ.* HĶĶl.

24. *παρὰ τὸ τοῦ* Ἀβ. HĶĶl. as in Pesh.

25. *παραιτ. τὸν ἐπὶ γῆς χρημ.* HĶĶl.

28. *ἔχομεν—λατρεύομεν—αἰδοῦς καὶ εὐλαβείας* HĶĶl.

### CHAPTER XIII.

4. Our translator has understood *ἐν πᾶσιν* in a neuter sense. *πόρνους δὲ* HĶĶl.

6. *καὶ οὐ φοβ.* HĶĶl.

9. *παραφέρεσθε, v. l. περιφ.* HĶĶl. **𐌱𐌳𐌶𐌳𐌳𐌳**. There is a similar variation and HĶĶl. rendering in Jude 12, where Treg. doubtfully assigns *παραφ.* to the HĶĶl., but *περιφ.* is translated as here in the HĶĶl. of Eph. iv. 14. Cf. also 2 Cor. iv. 10 and Mark vi. 55.

*οἱ περιπατήσαντες* HĶĶl.

10. *ἐξουσίαν* HĶĶl.

11. The verbs are rendered by past tenses, as in Pesh. See note on chap. vii. 20.—*τὸ αἷμα περὶ ἁμ.* HĶĶl.

**𐌱𐌳𐌶𐌳**] It seems necessary to make the word plural. Cf. chap. x. 6, 8, 12, 18, 26. **𐌱𐌳𐌶𐌳** = a special sin. See 1 John v. 16, 17 HĶĶl. **𐌱𐌳𐌶𐌳** = sin.

13. *ἐξερχώμεθα* HĶĶl.

15. *Δι' αὐτοῦ οὖν* HĶĶl.

17. *ὑπὲρ τῶν ψ. v. ὡς λόγ. ἀποδ.* HĶĶl.

18. *πεποίθαμεν...ἔχομεν ἐν πᾶσιν, καλ.* HĶĶl.

20. *Ἰησοῦν Χριστὸν* HĶĶl.

21. *ἐν παντὶ ἔργῳ εἰς—ποιῶν ἐν ὑμῖν* (without *αὐτῷ*)—omit *τῶν αἰώνων.* HĶĶl.

22. *ἀνέχεσθε* HĶĶl.

23. *ἡμῶν* HĶĶl.

25. *Ἀμὴν* HĶĶl.

Subs. Finita est Epistula ad Hebræos quæ scripta est ex Italia per Timotheum.

\* Ὑπόθεσις τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου.

Ἡ δὲ πρὸς Ἑβραίους ἐπιστολὴ δοκεῖ μὲν οὐκ εἶναι Παύλου διὰ τε τὸν χαρακτῆρα, καὶ τὸ μὴ προγράφειν, ὡς ἐν ἀπάσαις ταῖς ἐπιστολαῖς, καὶ τὸ λέγειν, πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἣτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ<sup>α</sup> τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε, καὶ τέρασι; τοῦ μὲν οὖν ἡλλάχθαι τὸν χαρακτῆρα τῆς ἐπιστολῆς φανερά ἢ αἰτία· πρὸς γὰρ Ἑβραίους τῇ σφῶν διαλέκτῳ γραφεῖσα, ὕστερον μεθερμηνευθῆναι λέγεται, ὡς μὲν τινες<sup>β</sup> ὑπὸ Λουκᾶ, ὡς δὲ οἱ πολλοὶ<sup>γ</sup> ὑπὸ Κλήμεντος, τούτου γὰρ<sup>δ</sup> καὶ σώζει τὸν χαρακτῆρα. τοῦ δὲ μὴ προγράφειν τὴν ἐπιστολὴν<sup>ε</sup>, αἴτιον ἢ ἀκολουθία· Ἀπόστολος γὰρ ἔθνῶν ὑπῆρχεν ὁ Παῦλος, ἀλλ' οὐχὶ Ἰουδαίων, ἐπεὶ δεξιὰς ἔδωκε τῷ Πέτρῳ, καὶ τοῖς Ἀποστόλοις κοινωνίας, ἵνα αὐτοὺς μὲν σὺν Βαρνάβᾳ εἰς τὰ ἔθνη, οἱ δὲ περὶ τὸν Πέτρον εἰς τὴν περιτομήν· ἐπειδὴ δὲ κοινωνία τὸ κήρυγμα, καὶ κατηχηθέντες ὑπῆρχον οἱ ἐξ Ἰουδαίων, ὡς ἀποστασίαν διδάσκει Παῦλος, εἰκότως τοῦ γνωρίσαι χάριν τὴν συμφωνίαν, Ἑβραίοις ἐπιστέλλει· γράφοντα δὲ πρὸς τούτους, προγράφειν Ἀπόστολον οὐ θέμις. μαρτυρεῖται δὲ καὶ ἐν τοῖς ἐξῆς ἡ ἐπιστολὴ ὑπάρχουσα Παύλου, τῷ γράφειν, ὅτι καὶ τοῖς δεσμοῖς μου συνεπαθήσατε. καὶ ἐκ τοῦ λέγειν, περισσότερον εὐχέσθε, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν. καὶ<sup>ς</sup> ἐκ τοῦ λέγειν, γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, εἰς τάχιον ἔρχεται, ὁψομαι ὑμᾶς. οὐδεὶς γὰρ ἂν, οἶμαι, ἀπέλυσεν εἰς διακονίαν Τιμόθεον, εἰ μὴ Παῦλος, καὶ τούτον τάχιον προσδοκῶν, τὴν ἰδίαν αὐτοῖς, ὡς ἔθος πολλαχοῦ, σὺν αὐτῷ παρουσίαν ἐπαγγέλλεται. πολλὰ δὲ καὶ ἄλλα γνωρίζουσιν ἡμῖν αὐτοῦ τυγχάνειν τὴν ἐπιστολὴν, ὡς καὶ ἡ ἀνάγνωσις αὐτῇ προοῦσα διδάξει.

\* Laur. Alex. Zacagnius, Collectanea Monumentorum Veterum Ecclesiae Graecae ac Latinae, Vol. I., p. 669.

Tit. om. Παύλου Syr.

<sup>α</sup> περὶ τοῦ Κ. διὰ τῶν Zac., διὰ τοῦ Κ. ὑπὸ τῶν Mill (Nov. Test. Gr.), Matthaei (D. Pauli Epist. ad Hebr. et Col.), ὑπὸ τοῦ Κ. διὰ τῶν Syr.

<sup>β</sup> + λέγουσιν Syr.

<sup>γ</sup> οἱ λοιποὶ Syr.

<sup>δ</sup> τοῦ γὰρ Zac., τούτου γὰρ Mill Mat. Syr.

<sup>ε</sup> + τὸ ὄνομα Mill Mat. cf. Syr.

<sup>ς</sup> om. καὶ ἐκ τοῦ λέγειν...ἐπαγγέλλεται Syr.

\* Κεφάλαια τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου κβ'.

- I. Θεολογία Χριστοῦ ἐν δόξῃ Πατρὸς, καὶ ἐξουσία τῶν πάντων, μετὰ τῆς καθάρσεως τῶν ἐπὶ γῆς, ἀφ' ἧς ἀνέβη εἰς τὴν ἐπουράνιον δόξαν.
- II. Ὅτι οὐ λειτουργικὴ ἡ δόξα Χριστοῦ, ἀλλὰ θεϊκὴ, καὶ ποιητικὴ, διὸ οὐκ ἐπὶ τοῦ παρόντος αἰῶνος, ἐν ᾧ οἱ λειτουργοὶ, ἀλλ' ἐπὶ τῆς μελλούσης οἰκουμένης.
- III. Ὅτι ἐσαρκώθη κατὰ διάθεσιν, καὶ συμπάθειαν, καὶ οἰκειότητα, τὴν πρὸς ἡμᾶς, ἐπὶ σωτηρίᾳ ἀνθρώπων, τῇ ἐκ θανάτου, ἐπὶ τῆς πρὸς αὐτὸν οἰκειώσεως.
- IV. Ὅτι οὐ πιστευτέον Χριστῷ, ὡς Μωϋσῇ ἐπίστευσαν· καθ' ὑπεροχὴν δὲ τὴν Θεοῦ πρὸς ἄνθρωπον.
  - (1) Ἐν ᾧ ὅτι φοβητέον τῶν πάλαι τὴν ἔκπτωσιν.
- V. Προτροπὴ σπουδάσαι εἰς τὴν προδηλουμένην κατάπανσιν.
- VI. Τὸ φοβερὸν τῆς κρίσεως παρὰ τῷ λόγῳ, τῷ διὰ πάντων, καὶ τὸ χρηστὸν τῆς χάριτος τῆς ἱερατικῆς παρὰ τῷ ὁμοιοπαθήσαντι ἡμῖν ἀνθρωπίνως.
- VII. Ἐπιτίμησις ὡς ἔτι δεομένοις εἰσαγωγῆς.
  - (1) Ἐν ᾧ προτροπὴ εἰς ἐπίδοσιν, ὡς οὐκ οὔσης ἀρχῆς δευτέρας.
  - (2) Παράκλησις σὺν ἐπαίνῳ.
- VIII. Ὅτι βεβαία ἡ ἐπαγγελία τοῦ Θεοῦ, καὶ ταῦτα σὺν ὄρκῳ.
- IX. Περὶ Μελχισεδέκ, τοῦ εἰς Χριστὸν τύπου κατὰ τὸ ὄνομα, καὶ τὴν πόλιν, καὶ τὴν ζωὴν, καὶ τὴν ἱερωσύνην.
  - (1) Ἐν ᾧ ὅτι καὶ τοῦ Ἀβραὰμ προετιμήθη.
- X. Ὅτι παύεται ἡ τοῦ Ἀαρὼν ἱερωσύνη, ἡ ἐπὶ γῆς οὔσα· ἵσταται δὲ ἡ οὐράνιος ἡ Χριστοῦ, ἐξ ἑτέρου γένους, οὐ κατὰ σάρκα, οὐδὲ διὰ νόμου σαρκίνου.

\* L. A. Zacagnius, Collectanea Mon. Vet., Vol. I., p. 671.

Tit. om. Παύλου κβ' Syr.

III. ἐπὶ τῆς] διὰ τῆς Mill Mat. Cramer Catena, Syr.

IV. om. οὐ Mill Mat. Cram. Syr.

VII. εἰσαγωγῆς] + εἰς διδαχὰς Syr., τῆς στοιχειώδους εἰσαγωγῆς Cram.

(1) ἐν ᾧ] καὶ Syr.

(2) καὶ παράκ. Syr.

VIII. καὶ τοῦτο Syr.

- XI. Ὑπεροχὴ τῆς δευτέρας διαθήκης παρὰ τὴν προτέραν ἐν ἰλασμῷ, καὶ ἀγιασμῷ.
- XII. Περὶ τοῦ αἵματος Χριστοῦ, ἐν ᾧ ἡ νέα διαθήκη, ὅτι τοῦτο ἀληθὲς καθάρισον εἰς αἰεὶ, οὐ τὰ ἐν αἵμασι ζώων τοῖς πολλάκις προσαγομένοις.
- XIII. Μαρτυρίαι περὶ τῆς μόνης καθάρσεως, καὶ προσαγωγῆς πρὸς Θεόν.
1. Ἐν αἷς προτροπὴ τῆς ἐν πίστει προόδου.
- XIV. Προτροπὴ σπουδῆς κατὰ φόβον τῆς ἐγγιζούσης κρίσεως.
- XV. Περὶ τοῦ καλὴν ἀρχὴν εἰς καλὸν τέλος προσαγαγεῖν.
- XVI. Περὶ πίστεως, τῆς καὶ τοὺς παλαιοὺς δοξασάσης.
- XVII. Περὶ ὑπομονῆς ἐν ἀκολουθήσει Χριστοῦ.
- XVIII. Περὶ σωφροσύνης ἕως καιρὸς κατορθώσεως, μὴ ἀποτύχωμεν αὐτῆς, ὡς Ἡσαῦ, μὴ εὐρὼν τόπον μετανοίας.
- XIX. Ὅτι φοβερώτερα τῶν ἐπὶ Μωϋσέως τὰ μέλλοντα, καὶ πλείονος ἄξια σπουδῆς τὰ νῦν.
- XX. Περὶ φιλαδελφίας, καὶ φιλοξενίας.
1. Ἐν ᾧ περὶ σωφροσύνης.
2. Περὶ αὐταρκείας.
3. Περὶ μιμήσεως πατρῶν.
- XXI. Περὶ τοῦ μὴ σωματικῶς ζῆν κατὰ νόμον, ἀλλὰ πνευματικῶς κατὰ Χριστὸν ἐν ἀρετῇ.
- XXII. Εὐχὴ πρὸς Θεὸν περὶ τῆς εἰς ἀρετὴν ἀγωγῆς, καὶ οἰκονομίας. Στίχοι οβ'.

XIII. — ἐν αἷς / καὶ Syr. (O).

XVII. ἐν ἀκολ. Syr. marg. (O). Syr. text *in puritate*.

XX. περὶ φιλοξ. καὶ φιλαδ. Syr.

XXII. περὶ \* τῆς ζωῆς καὶ / τῆς εἰς Syr. (O).

om. καὶ οἰκονομίας Syr.







**۱۰۵**

מזל המזל הנל.

HEBR. XI. 23.

400

കന്യാ കുമാര കുമാ

HEBR. XI. 32.

۴۵

מזל כהן בנה ראובן והם סדוקים וזו.

HEBR. XII. 4.

25

[illegible]

HEBR. XII. 12.

محب

[illegible]

HEBR. XII. 28.

知

ಮೆಚ್ಚು. ಕೆಲವು ಕೆಲಸಗಳಿಗಾಗಿ ಕೆಲವು ಕೆಲಸಗಳಿಗಾಗಿ.

HEBR. XIII. 10.

750

.കുറുപ്പു കുറുപ്പു കുറുപ്പു

HEBR. XIII. 17.

<sup>1</sup> T. Kūiama, M. Kūiama, K. Kūiama, K. Kūiama.

<sup>2</sup> ...മുഖമു കലഹ അറിയ കുറ കുറ T.

סמ

מִן הַיָּם הָיָה כֶּבֶד הַיָּם הַיָּם מִיָּם.

HEBR. IX. 24.

סמ

מִן הַיָּם הָיָה כֶּבֶד הַיָּם הָיָה.

HEBR. X. 15.

סמ

מִן הַיָּם הָיָה כֶּבֶד הַיָּם הָיָה מִיָּם הַיָּם.  
הַיָּם הָיָה מִיָּם הַיָּם.

HEBR. X. 26.

סמ

מִן הַיָּם הָיָה כֶּבֶד הַיָּם הָיָה מִיָּם הַיָּם.  
הַיָּם הָיָה מִיָּם הַיָּם \ הַיָּם הָיָה מִיָּם הַיָּם.<sup>1</sup>

HEBR. X. 32.

סמ

מִן הַיָּם הָיָה כֶּבֶד הַיָּם הָיָה מִיָּם הַיָּם.  
הַיָּם הָיָה מִיָּם הַיָּם.<sup>2</sup>

HEBR. XI. 1.

סמ

מִן הַיָּם הָיָה כֶּבֶד הַיָּם הָיָה מִיָּם הַיָּם.  
הַיָּם הָיָה מִיָּם הַיָּם.<sup>2</sup>

HEBR. XI. 8.

<sup>1</sup> הַיָּם הָיָה מִיָּם הַיָּם T.

<sup>2</sup> הַיָּם הָיָה מִיָּם הַיָּם T.

ז' מינה האלף האלף ב'.

מ

מינה הב' האלף האלף ב' <sup>1</sup>הע.

HEBR. IV. 14.

מ

מינה האלף האלף ב' הע.

HEBR. V. 12.

מ

מינה כהנא האלף א.

HEBR. VII. 1.

מ

מינה האלף ב' הע.

HEBR. VII. 18.

ז'

מינה כהנא האלף א <sup>1</sup>הע.

הע.

HEBR. VIII. 1.

מ

מינה הב' האלף האלף <sup>1</sup>הע.

HEBR. IX. 11.

מ

מינה <sup>2</sup>ה' הע \ ב' הע.

HEBR. IX. 16.

<sup>1</sup> הע. T.

<sup>2</sup> הע. T.

מִנְחָה וְאֶל־יְהוָה זֶלֶת בְּיָמָא.

מג

מִנְחָה הַיּוֹמָא דְּהִלָּא.

HEBR. I. 1.

מג

מִנְחָה דְּהַיּוֹמָא דְּהִלָּא דְּבִינְכֻלָּא דְּוִסְפֻּדָּא.

HEBR. II. 5.

מב

מִנְחָה כְּהִנְיָנָא דְּהִלָּא אֲלֵמָא.

HEBR. II. 14.

מג

מִנְחָה <sup>1</sup>דְּהִלָּא דְּהִלָּא \ כְּבִינְכֻלָּא דְּוִסְפֻּדָּא.

HEBR. III. 7.

מג

מִנְחָה <sup>2</sup>דְּהִלָּא דְּהִלָּא כְּבִינְכֻלָּא דְּוִסְפֻּדָּא \ .

HEBR. IV. 11.

These titles of the Lessons are taken from the body of the text in the Cambridge MS. (C). Some various readings are found in the Table of Lessons for the Epistles of S. Paul (מִנְחָה דְּהִלָּא) (הַיּוֹמָא, which stands at the beginning of the same MS. These are denoted by T.

<sup>1</sup> T. דְּהִלָּא דְּהִלָּא.

<sup>2</sup> T. דְּהִלָּא דְּהִלָּא כְּבִינְכֻלָּא דְּוִסְפֻּדָּא.







[illegible]

" : Կինոսէնս 0.

<sup>b</sup> ~~Kunz~~ O, om. C.

<sup>c</sup> ചെറുകുട്ടൻ O.

<sup>d</sup> മാർഗ്ഗം 0.

$$e \cdot \sqrt{m} \cdot 0.$$











[illegible]









אנן ואלה. כתיב. 9  
 תחם תחבובת ומוסרם :

10 כן לך חכמה. וזה  
 לך חכמה לך חכמה : כתיב  
 אנן ואלה תחבובת חכמה.

11 ואלה תחבובת חכמה חכמה  
 חכמה חכמה חכמה חכמה  
 חכמה חכמה חכמה חכמה.  
 חכמה חכמה חכמה חכמה  
 12 חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה  
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 13 חכמה חכמה חכמה חכמה

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 14 חכמה חכמה חכמה חכמה

15 חכמה חכמה חכמה חכמה  
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 16 חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה  
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 חכמה חכמה חכמה חכמה  
 חכמה חכמה חכמה חכמה  
 17 חכמה חכמה חכמה חכמה

2. ایہ سب کچھ کچھ لکھو۔

[illegible]

۱. تخلص کا قبالہ کا قصہ .

f. 216. r. 1.

ഒൻ ശ്ലോ. പൂർണ്ണമായും 3

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ॐ नमो भगवते वासुदेवाय ॥ ४

והנה כי כללם וסממנם

॥ श्रीगणेशाय नमः ॥

5 כמכ. :: לכ וכן חסד.

بقسم احمد - علم امتحان.

ॐ नमो भगवते वासुदेवाय ।

6 אברהם . אברהם אברהם

[illegible]

کتابخانه

7. අනුරාධපුරයේ : අනුරාධපුරයේ අනුරාධපුරයේ

کاملیم و حاله احد - حاله کماله کماله.

— വർഷം ൧൮൭൩ —

לחפזו ופניו. אהבה

കുഴപ്പം വരുത്താത്ത 8

ಕುರಿತು ಬಹಳ ಸಂತೋಷವಾಗಿದೆ.

9 الحاحم. : احاقه

কি কবিতা কবিতা

ഇങ്ങനെ കിട്ടിയ :: രേഖകൾ

החלוצים לבן חלל

ಕಿರು ಕಲಾ ಮಂ. : ಕಲಿಕಾ







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10 من مہینہ دیکھ ملے

മിന്നിപ്പോയിയെന്നു പറയുന്നതുകൊണ്ട്

മുൻ . മുമ്പ് . മുമ്പ്

ح ا ن د ا ف ص ح ل

∴ .മ്പ. ന്നു ക്കുവന്നു ചെറുപ്പം.

11 ଜାତୀୟ ମହାବଳୀ ଦିନ

കിരളൻ കി . ചിന്ത ന്

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ਕਲਕਤਾ ੧੫ ਮਾਰਚ ੧੯੪੭

കുറിപ്പ്: ഏതൊരു കാര്യത്തിനും വേണ്ടി

ॐ नमो भगवते वासुदेवाय ।

מפ 12 המזרחי והמערבי. חתום

ಕರ್ತವ್ಯ ಕುತೂಹಲ ಕುತಲ

13 ལྟུང་གི་རྒྱུད་ . རྩོམ་གྲྭ་

خداوند لایزال و ملحد . کائنات را

കേരളം : ൧൭൭ മുതൽ ൨൦൦

14 ايم محرم : ۱۲۸۵

קטגוריה: חלוצי העלייה השנייה

ॐ नमो भगवते वासुदेवाय ॥

15 لکھنؤ۔ درختوں کے پھول۔ لکھ

אז יאמר אדם ואלהים יחד.

ಕೌಟುಂಬಿಕ ಕಿರು ಮನುಷ್ಯ :

حز. احد. غم. نل. ح. ح.

16 መከላከያ ቅርንጫፍ ፡ ገጽ አንድ

$\dot{m} : \text{mass per unit length of the string}$

[אשל] מלכות מלכות מלכות



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אֶלֶּה הַדְּבָרִים  
וְהַלְלוּ אֶת ה'.

\* \* \* \* \*

מִשְׁמַחֲתָם \* \* \* xi. 28

בְּהַלְלוֹתָם אֶת ה' וְהַלְלוּ  
אֶת ה' וְהַלְלוּ אֶת ה' וְהַלְלוּ  
אֶת ה' וְהַלְלוּ אֶת ה' וְהַלְלוּ

מִשְׁמַחֲתָם בְּהַלְלוֹתָם 29

וְהַלְלוּ אֶת ה' וְהַלְלוּ אֶת ה'  
אֶת ה' וְהַלְלוּ אֶת ה' וְהַלְלוּ  
אֶת ה' וְהַלְלוּ אֶת ה' וְהַלְלוּ  
אֶת ה' וְהַלְלוּ אֶת ה' וְהַלְלוּ

f. 215. r. 1.

אֶת ה' וְהַלְלוּ אֶת ה' וְהַלְלוּ 30  
אֶת ה' וְהַלְלוּ אֶת ה' וְהַלְלוּ



אשר חלף ואלו הן

אשר חלף ואלו הן







